### PULPIT AND ROSTRUM.

VARIOUS VIEWS ON SACRED SUBJECTS. A NOTEWORTHY SERMON BY HENRY WARD BEECHER -EX-SUPERINIENDENT KIDDLE'S ADDRESS AT REPUBLICAN HALL-OPPONENTS OF MODERN SPIRITUALISM CRITICISED-DR. ARMITAGE SPEAKS TO OLD PEOPLE-ELABORATE SERVICES IN RO-MAN CATHOLIC CHURCHES.

Mr. Beecher preached yesterday morning a striking sermon on man's sinfulness and need of an Atonement, and made interesting references to his own life and views, replying to various criticisms. The service of the Forty Hours' Devotion was begun in the Roman Catholic Church, and at the Church of the Epiphany Father Burke preached on the eucharist. The Rev. Dr. H. C. Potter's sermon at Conce Church was in regard to the proper view to take of the character and position of the Virgin Mary. A sermon to the aged was preached at the Fifth Avenue Baptist Church by the Rev. Dr. Armitage. Henry Kiddle, ex-superintendent of the public schools, at Republican Hall, stated what he believes to be the reasons why modern Spiritualism

MAN'S SIN AND NEED OF AN ATONEMENT. The Rev. Henry Ward Beecher at Plymouth Church (Conore-pational), Brooklyn.

Yesterdey was Communion Sunday at Plymouth Church, and the usual throng was considerably sugmented; many persons went away unable to secure seats, and others stood throughout Mr. Beecher preached a powerand characteristic sermon upon man's sinfulness and need of an atonement, and replied to various criticisms which had been made upon his

In announcing the rental of pews, to take place Tues day evening, he said: "We have always endeavored to preserve a good neighborly feeling in the matter of selecting seats, but no one has any lien, either moral or pecuniary, upon any sitting, and everyoue free to select whatever one he chooses. But if you re going to take anybody's seat, take the best onesof the men who sit up here, right in front of the sulpit, and get the pith and cream of the sermon. If nyone wants a particular seat, he is at perfect liberty try and get it. If several persons join together to take one seat, the cost to each is but little. So also, some nilies arrange for two to have the same pew; one secupying it in the morning and the other in the even-. In this way the house accommodates more than the number indicated if you count the pews.

As the text of his sermon Mr. Beecher took Philippians, iii, 13 and 14: "Prethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark or the prize of the high calling of God in Christ Jesus." This is an admirable specimen of the right way o look at sip, he said. A fundamental principle in religion is the doctrine of sin and the need for confession of sin. I have been much criticised as taking too little account of sin, and as giving little place for the Atonement and Christ as a Redeemer. I admit that if these deficiencies exist they are fatal defects. It is as if a man should teach edical science on the theory that no one was ever sick or ever would be. The whole world is imperfect through folness: this is the foundation of all our system The doctrine of universal sinfulness and that the exertion of the mighty power of God is needed to rescue men lies beneath all our efforts. That to those who use the old nomenciature my teachings seem astray and incomprehensible and void, I do not doubt. But I do not look at these matters as the old theologians did. I have a different philosophy from that employed fa Systematic Theology. I do not complain of misrepresentation. It is natural.

My views and teachings are in advance of those who
hold to the past. By more profound and sound doctrines the way leads through philosophical methods to a freer salvation, bringing in Christ in manifold manifestation to the souls needing Him. In the matter of the ord and confession of sin I hold myself to be a good deal more orthodox than the orthodox. My views are gounder than those of most men.

I make these statements personal because I have

a right. For twenty years I have had nothing private in my ministrations or my pastorate, as most ninisters have, whether in the great congregation or in private and social meetings. I am glad that by the and despair; that I can can give sustenance to many who are sick, aged or destitute. It is even hundreds of thousands.

sis than if it were calmly written out in my study. There is a tendency to exaggerate, to use bold strokes in the portraiture of ideas strongly felt. I am not as charitable as I should be. It is no fault of men that they criticise me. I believe in the universal right to find out the truth and to express it. I want the same granted to me. But on certain great points I would not be misunderstood. On the doctrine of the sinfulness of man and his need of Christ as an atonement I will not be misunderstood. My profound conviction of universal sinfainces is not derived from theology, but is founded in the experience of life. The theologians had a "dim apprehension" of fact in the idea that she was a necessary means of the greatest good, but not as they explain it do I hold it. Man's record from the creation has been an account of infirmitics, lapses, transgressions and sins. You might as well expect the helpless child to make no mistake in walking. or to acquire language without making errors, as to suppose that a race has come up from the lowest with no man violating law. No man ever lived who did not violate law every day of his life. I do not think Adam's sin came to his descendants. Every man makes his own sing they are not belclooms. There is of course a close connection between a man and his auce of lies, peculiarities, passionate tender of liberated. Heredity is a fact to be remainded in all calculations. But that the whole race shades in dividend of Adam's sin—let those believe it who

nations. But that the whole race she is in dividend of Adam's sin-let those believe it who cannot and do not.

I reject the theory of imputed sin, and recognize the undoubted facts that the spirit is weak and the flesh is strong, and man is at an inamense distance from ideal manhood in perfect obedience. Only one perfect man ever was on earth, the man Jesus. No other individual ever lived and care up in development siniessly.

In the second place I find fault with the terms sin and sunfulness as taught and employed in churches. While holding with immense strongth to the reality and variety of sins and infimities, I claim that it is not proper teaching to generalize excessively and not to specify. Men do not teach that sin is specific; that it is the lust of the flesh, the overbearing temper, the inordinate pride, the coquettish vanity, the varrant imagination or the dominance of appelite. All sin is special. I know that when I as a child sat before the sermon, as a sweet apple simmering before a fire, and tried to realize a sense of sin, I looked in the air for conviction to come to me, as an arrow into a target, so I could feel that I was hit. I longed, prayed, wrestled and sang for conviction of sin. Those whom I seken only spoke of sin generally; specific transgressions were all left out. Law was represented to me as a framework set in the lienvers for which God cared much more than men and for which be had Christ to the. Why, if the facts had been made clear to me, I might have been a Christian at five years as well as at fifty, for I was, as a child, quickly apprehensive; but I was faced with generics and flarved. My after experience has been a violent rebound from all this.

These to object to the indiscriminate way in which men declare themselves sincers. They all arrece that they are sincers, and are to be saved by grace and Join the church; but the heavon been a violent rebound from all this.

These to object to the indiscriminate way in which men declare themselves sincers. It is as if a man should lo

that the house was bad. There is need of feeling that all sin is violation of the law of love, and of individualizing the matter.

I also object to the speaking of the venomousness of all sins. There are some that are as venomous as a serpent's tooth, but all are not. There are influite gradations. No one is wise who does not discriminate. Many sins but the body and the social relations; others affect the spiritual and circual relations. It is not merely nawise to confound them all, but it is positively mischevous. There are likewise many exagorated representations of sin, ritualistic I might call them. They are mischlevous, auscriptural and untrue. Suppose a man receives a healthy inheritance from his parents, is carefully trained and cancated and is engaged in legitimate business, is regardful of the rights of others and strictly moral, and he comes out brights of others and strictly moral, and he comes out brights of others and strictly moral, said he comes out brights of others and strictly moral, said he comes out brights of others and strictly moral, each enter church, shuts his eyes and says, "I am a miserable sinner. My rightconsness is as fifthy rags." He hes; he don't feel it or think it; it is not true to him. The prophet in his day, seeing all men gone astray, voluting law, given over to the dominance of appetites, bemoaning his people, speaks with fervor and intensity, and uses such language. To take that in our time when firmly established, when the spiritual domination is abnormal—is it wise!

Now I dress reasonably well. I try to have a neat

man." The comparison with the ideal brings out one's defects. But would it be wise for me to go about and say, "I am a shabby fellow," and import it into all my daily life! The special experience is not the average one. We do not see the full-him med truit is God sees it. I hold that the method of representing rare states of mind as the ordinary experience in so warrant in Serioture. It was the method of Christ in where. Moderation and temperance much all of his statements and those of the Apostles. Undue looking at evil and confessing it is morbid and unnatural, and it cannot be useful. It is morbid and unnatural, and it cannot be useful. It is morbid and unnatural, and it cannot be useful. It is morbid and unnatural, and it cannot be useful. It is morbid and unnatural, and it cannot be useful. It is morbid and unnatural, and it cannot be useful. It is morbid and unnatural, and it cannot be useful. The way the interest of the mail the interest of the suppose, a discount it is not, as some people appear to suppose, a discount in the part of the stuff Creation voids into the guils of those. By hypen and aspiration better ends are gained than by reflecting on misdeeds. The less one discusses the evil exist the better his moral health is: just as the case is with a sick person. No one is so unspeakably remisive as the valentiduarian, whether in body or spirit. The spirit of God is sweet and not sour. "Press forward toward the mark," forgetting the things behind, carrying no baggace of old mistakles. Let men look at their sins to essage from them and not to hang them un as trial memorias of the past. Some good men when they pay only confess their sins and give no thanks that the channels of self-shees have been dramed up.

As to the charge that I fled in m. system Hittle place for the Atonement and for Christ. I say but for these I shouldn't preach at all the first of the submertal and the mark. The help-tension of the property of the morbid preserved and inward of God is sufficient. He has in Himself all that is n

## WHY SPIRITUALISM IS OPPOSED.

Henry Kiddle at Republican Hall. Henry Kiddle, ex-Superintendent of Public schools in this city, spoke yesterday morning to a large audience of spiritualists and curious persons at Repubican Hall, No. 55 West Thirty-third-st. His subject was

Why is Spiritualism Opposed?"
When we consider, said Mr. Kiddle, what Spiritualism is, what its cardinal and fundamental doctrine is, namely, the truth of immortality, the opposition to it, or I should say rather, the prejudice against it, must seem to be so irrational as to be almost unaccountable.

The question, "If a man die, shall he live again!" has ever been one of absorbing interest. All thinkers admit that the evidence they possess of an immortal life is shadowy and anonyme-ing. They have hope, but not proof. One would sup-pose, therefore, that at the very first intelligence or in-timation that light has dawned upon this mystery, that proof has been obtained of this great fact, that a means of demonstrating it has been found, all mankind would rush with throbbing hearts and eager footsteps to listen to the glad tidings, and to look behind the dark curtain which has hitherto hung between the visible and the invisible worlds.

It is true that many do come, and are satisfied with the proof offered. Indeed, the history of this movement bears out the assertion that no candid person, whatever his previous habits of mind taight have been, has ever the private and social meetings. I am giad that by the ministry of the press I have been enabled to preach to so large an audience. It is an unspeakable comfort to me to know that my utterances are turned to for light in distant homes; that from them some guidance and scoffers, have undertaken the investigation of hope are furnished to many in doubt, darkness the phenomena of Spiritualism with the con-and despair; that I can can give sustenance to viction that they could dispel an insane demany who are sick, aged or destitute. It is luston from the minds of a set of fanatical not often that such a privilege is afforded to a minister, to have an audience larger outside of his church than have been able to ascertain, have been obliged to admit Inside. And imperfect us my utterances are, it is a the readity of the phenomena, and most of them to acsource of percannal joy, that as much as in me is, I can knowledge that the spiritualistic theory of their origin presch words of comfort to hundreds, thousands, and is the only reasonable one. Of this fact such men as Professor Hare, Judge Edmunds and Professor Mapes As I write nothing but the barest notes there is much of imperfection in speaking by a man of inpulsive and imaginative temperament. What I feel I express here English and German scientists, are now promiting the control of the Eastern lands was devastated through the control of the Eastern lands was devastated to the control of the Eastern lands was devastated to the control of the Eastern lands was devastated to the control of the Eastern lands was devastated to the control of the Eastern lands was devastated to the control of the Eastern lands was devastated to the control of the Eastern lands was devastated to the control of the Eastern lands was devastated to the control of the Eastern lands was devastated to the control of the Eastern lands was devastated to the control of the Eastern lands was devastated to the control of the Eastern lands was devastated to the control of the Eastern lands was devastated to the control of the Eastern lands was devastated to the control of the Eastern lands was devastated to the control of the Eastern lands was devastated to the control of the Eastern lands was devastated to the control of the control of the Eastern lands was devastated to the control of the Eastern lands was devastated to the control of the Eastern lands was devastated to the control of the Eastern lands was devastated to the control of the Eastern lands was devastated to the control of the Eastern lands was devastated to the control of the Eastern lands was devastated to the control of the Eastern lands was devastated to the control of the control ment exemplars. The evid Spiritualism as presented by the testimony of its adherents ought to be irresistible with every fair mind. It can offer the testimony of tens of thousands of the best, the most competent, the most unprejudiced and reliable of witnesses, and yet it is rejected or disregarded. "Seeing, they see, but will not perceive; and hearing, they hear, but will not understand."

Let us look into the causes of this strange phenomeon. It is not that man's reason needs to be convinced, but it is his will that must be adjusted to the reception of the truth; and the misfortune often that he is in sublime unconsciousness the obduracy and unreceptive condition of his mind in this respect. It is a blind, unreasoning opposition against which we have to contend, and it is this that I shall attempt to analyze. With a vast number of people, the cause of this opposition is a senseless preju-dice against the name Spiritualism, based upon sheer ignorance and misrepresentation. From the newspapers nod the discourses of the pulpits they have imb bed the idea that the thing called Spiritualism is a kind of diabelism. Thus many persons looked upon my book with a kind of pleus horror, fearing to admit it into their families; book publishers were too pious or too respectable to apnounce it or to sell it. Clergymen have held up their hands in sanctimorious horror, real or affected. Some seemed afraid to read it lest they might find, after all, that the foundation of their orthodox notions was insecure. I would ask, is this the faith of which they boast I Is this the faith that can remove mountains? Very many persons have no other knowledge o the spiritualistic phenomena than what they have acquired by reading the foolish squibs of the secular press, of which Wendell Phillips said: "It has no seriousness: is no protector to morality, no help to virtue." These newspapers profess to give the people intelligence, and yet they uniformly, as if by a general understanding or conspiracy, keep from their readers almost everything pertuining to this great subject, except when, as in the case of myself and my book, they can make a sensa-tion or raise a mocking laugh. It is amazing that any intelligent person should be carried away by the editorial utterances of those who write with the most fluency and dogmatic assurance upon the subjects of which they know the least. When any account, howa spirit," or the exposure of a materializing medium comes to band, it is at ones inserted with every possible embeliishment of malicious witticism; but an account of genuine phenomena, however indorsed, is thrown into the waste-basket. editors of the daily newspapers can scarcely afford to exibit any sympathy with modern Spiritualism; and yet two out of three of the reporters and interviewers that paid me so much attention a few months ago acknowledged that they were spiritualists; but they could only make the reports for which they were paid. Spiritualism is unpopular, and hence the journalists, who have the power to emit or exclude the light, keep their readers in darkness by the publication of faisehood or error. I have had the opportunity of talking across the guif (though truly there is no gulf) with some of these people; and their expressions of aston-ishment, bewilderment and regret at their singular blindness and folly while in the mortal form are sometimes quite distressing.

sins but the body and the social relations; others affect the spiritual and eternal relations; others not merely unwise to confound them all, but it is positively mischievous. There are likewise many exaggerated representations of sin, ritualistic I might call them. They are mischievon, unscriptural and untrue. Suppose a man receives a healthy inheritance from his parents, is carefully trained and educated and is engaged in legitimate business, is regardful of the rights of others and strictly moral, and he comes out bright and bisoming in the morning and enters church, shuts his eyes and says, "I am a miscrable sinner, My righteousness is as filthy rags." He lies; he don't feel it or think it; it is not true to him. The prophet in line Gay, seeing all men gone astray, violating law, given over to the dominance of appetites, hemoaning his people, speaks with fervor and intensity, and uses such language. To take that in our time when the church is a light to the world, when households are firmly exabiliated, when the spiritual domination is abnormal—is it wise!

Now I dress reasonably well. I try to have a neat coat and clean lineup, but if I meet a msn who is exquisitely dressed, and I am in association with him, when I go home I say, "Mether, I did look ababy beside that Among the most difficult of the causes of opposition to

ity to lay aside long, established preconceptions, to which I may add, too, the fear of losing caste in their profession by identifying themselves with an insponding truth—all this compels many, very many, to kinere, to deny, to oppose with the greatest acrimony the grandest spiritual, moral and social movement which has ever come to mankind.

The publication of my book of "spiritual Communications" called forth many illustrations of the bigotry with which Spiritualism is opposed by the so-called Christian clergymen. The New York Observer, the organ of the Presbyterians, said in September last: "If the Board of Education believe that the claim of Mr. Kiddle is a deliasion, utter and perfect nonsense, a shaime and a sham, as all sensible men know if to be, then they, the members of the Board, owe it to themselves, is men of sense and moral principle; they owe it to the churches, and to the society in which they have a standing as myright and intelligent men; they owe it to the churches, and to the society in which they have a standing as myright and intelligent men; they owe it to the City of New-York, which is now disgraced in the eyes of the world, to put this man out." Such was the spirit of isonorance, pride and malice displayed by the Rev. S. Irengens Prime, D. D., toward a man whose whole offence was that he bad attempted to present to moniform the organization. The whole article, published in the Presbyterian organ and levelled against me personity with concumuate malevolence, was a tissue of falsehoods from beginning to end, and as such was a disgrace to the man who wrote it and to the church as appropriately have emanned from the lowest blackgrand that ever walked on the face of the earth as from

the Presbyterian organ and levelled against me personally with consummate malevolence, was a tissue of falsehoods from beginning to end, and as such was a disgrace to the man who wrote it and to the church whileh it assumes to represent. Indeed, it might just as appropriately have emainted from the lowest black; as appropriately have emainted from the lowest black; and that ever walked on the face of the earth as from one who calls hinself a Christian minister, and has the privilers of writing "D.D." after his name. I refer to this in no spirit of resentment. I have no feeling except that of pity toward those unfortunate people, blinded by their own ecclesiastical conceit and arrogance. When they pass to the next world, which they have so much misunderstood and unisrepresented, they will feel like that distinguished minister whose message I have published m my muchabused book, who says. "I could plunge a thomsand daggers into myself for my blindness and wrong feeling in this matter."

But phous Mr. Moody, the so-called evangelist, says: "The four corner-stones of Spiritualism are fraud, irreligiou, sexual depravity and superstition," in which saying he uttered four distinct falsehoods, and violated the second commandment of Moses, which says: "Thou shall not bear false witness against.", nearbor, "Suppose we should say the four corner-stones of Mr. Moody's evangelism are antiquated falsehood. Scriptural perversion, sanctimentous rant and stentorianism. We stound be thought guilty of slander, but we should be immensurably nearer the trait him he is in his statement. There are, I know, Christian clergymen who would like to investigate the truths of Spiritualism. but they seem afraid to do so lest they should lose caste in their vocation and be referred to that position. He may stis money and he takes his choice," not only as the new afraid to do so lest they should lose caste in their vocation and be referred to that position. It is true that the service is called divine, but it is reculated guite often by very s

haptiants had fallen victims to the scourge. The pa stricken people were lost to God. When they found that all earthly endeavors were unavailing, they had reliance on God, and received comfort and relief. In those days a holy monk preached of resignation to God in calamity. While meditating one day on the best method of ap peasing God's auger, the thought occurred to him of the solemn adoration of the sacrament on the altar. The zeni and faith of the people responded to his appeal, and from that began the exposition of the Blessed Sacrament. The sacrament was exposed with great celebraion. There were many earnest outpourings at that time for God to relieve those people in their distress. The faith of the people was proved, and their prayers were heard. Thanksgiving followed Thanksgiving, and ever afterward these people celebrated this feast. Such a devotion could not be confined to a few. Hishops sanctioned it and the forty hours' devotion was established that the faithful might come closer to God and that the children of Chhist might have freer access to Him on earth.

Since the fall of man there has ever been in the hear a longing for a principle that would regenerate the human heart and unite it to the divinity. Christ came to regenerate man and He satisfied this yearning. He chose to veil Himself in the form of bread and wine. When Christ came here He impressed particularly on His disciples that He could do everything, and never did He reprimand them more than when they doubted Him. The apostles saw Him walking on the water, raising the dend to life, changing water to wine and feeding a mul titude with a few loaves and fishes. It pleased His goodness to announce to His disciples at one of these feasts what He intended to do to commemorate His life on earth. We read that while preaching a vast muititude had followed Him, attracted by His wondrous works. He found that they were without food, and He satisfied their hunger by a miracle. He took an opportunity then to tell of the great food He was to leave them. "He that cateth of My flesh and drinketh of My blood shall have everlasting life." The Jews asked how that man could give them His body to eat. He told

blood shall have everlasting life." The Jews asked how that man contid give them His body to eat. He told them, "Unes you at the flesh of the Son of Man and drink His blood you shall not have life in you. My flesh is meat indeed, and My blood is drink indeed." Format was the work how now nutrituity. He fulfiled it is remained faitned to Him. We read that at supper Christ took bread into His mande, blessed, broke and gave to to His is my body." Taking the challes He handed it to His is my body." Taking the challes He handed it to His is my body. Taking the challes He handed it to His is my body. Taking the challes He handed it to His is my body. Taking the challes He handed it to His is my body. Taking the challes He handed it to His is my body. Taking the challes He handed it to His is my body. Taking the challes He handed it to His is the challes of my blood of the new and cleral testament, the mystery of fath which shall be shed for you and for many to the remission of sine." He committed them priests of the new law, for He said: "This do in the challes of my blood of the new and cleral to the my out and for many to the remission of sine." He committed them priests of the new law, for He said: "This do in the clear fulfilment of the methiation of the eucharist. There are those who feel the necessity of the eucharist. There are those who feel the necessity of the eucharist in the clear fulfilment of the matitution of the eucharist. There are those who feel the form, is His ing! A mi I to doubt, to diabelieve that form, is His ing! A mi I to doubt, to diabelieve that the God who doubt, to diabelieve that the Law of many to the resonance for the limited has a proper of the control of the new law of the law of the many to the remaining the many to the remission of six." He committed the new of the limited them to the many to the remission of six. The committed them to the many to the control of the many to

A SERMON TO THE AGED.

The Rev. Dr. Armitage at the Fifth Avenue Baptist Church. A sermon to the aged was delivered by the Rev. Dr. Thomas Armitage at the Fifth Avenue Baptist Church, at Forty-stxth-st., yesterday morning. Armitage took his text from the Lamentations of Jereminh, iii., 23: "Because of Jehovah's mercies we are not consumed; for his compassions fall not; they are new every morning; great is thy faithfulness."

In these modern times, said the preacher, we hear

much of the dostrine of evolution; by which is meant that the first thing which existed was an atom of very cliable matter, that out of that another sprang, until out of these again there came the lowest form of vegetable life. Then vegetable life ascended from its lowest type to its highest, till, out of the highest form, there came he lowest form of animal life. And so, by stage after stage and step after step, animal life developed into manhood, and man has been on the upward line, from most inferior state in his first remove from the brute, through all the grades of wild barbar ism, to his present altitude of refinement. This is the claim that is made: That this process has written its history in the rounds of millions of years, perhaps of hundreds of millions. So you have the genesis of creation, the biography of this universe. If all this could be demonstrated by scientific facts, th demonstration would call for the highest possible gratiwould prove most conclusively that the universe is the offspring of an all-pervading and allseeing and all-working intelligent being, carrying on his creative purposes through measureless periods. Certainly there could be no greater absurdity than to suppose that an atom could make itself; could endow itself with the powers and forces of propagating other atoms; could preside over its own growth and development for millions of years, always in an onward and upward progression from good to better, from better to best, and never, under any circumstances, retrograding from the noblest to the memost, from the higher to the lower life. No unliving, unmeasuring, unforseeing force or power could bring all this about, for the whole theory carries with it the conviction that a controlling being of intelligence and might must have planned the whole process to begin with, must have brought the first atom into being, must have endowed it with its great attributes of fecundity, and must have presided over it in all its changes, and that without one miscalculation, misrake, variation or failure. Call the first cause of all things what you please, as the name is but an accommodation, all the perfections of a God in that cause d mand adoration and worship. I say again that, for the argument of design, it is to be regretted that the doctrine of evolution cannot be proved, for it would stand a demonstrating comment upon the Mosaic account of creation, marking the six days simply so many ages.

But some of the foremost names in science are compelled to abandon the theory, because they are unable to find the connecting links in all the supposed stages of the past. And they are unable to find that evolution is still working out its advancements in evolving out of man a higher being than himself, to harmony with the law that he has been evolved from orders of being lower than threself. Until, then, we find this doctrine placed upon the solid toundation of established fact, we shall find it need that to cing to the old truth, which pushes years, always in an onward and upward progression

the bouncers to are alike strengthened and continued. Thus, my friends, said Mr. Kidnic in conclosed to the same that this opposite states of the continued of the same and the carth, and the losts of the continued. Thus, my friends, said Mr. Kidnic in conclosed to the same of the s

The Rev. Dr. Potter preached yesterday at Grace Courch from Luke 11., 19; "But Mary kept all these things and pondered them in her heart." He spoke substantially as follows: We are told that Mary kept all these things and pondered them in her heart. There is no one in history concerning whom so little has been told and so much inconted as Mary. To-day the great mass of the people in Christendom-for the Greek Church must be included with the Roman Catholic-pay more honor to her than to Christ himself. Some writers of the life of the Virgin have divided it into three periods: From the time of her birth to the birth of Christ; from the birth of Christ to his ascension; and from the ascension to her death, All that is contained in the first and third periods is purely legendary in its character. But if we take up the gespels we find that the Saviour scrupulously avoided doing anything that would lead to this exaltation. He only refers to her four times, and on ecasion in a tone of rebuke.

After he had tarried with the learned doctors in the temple at Jerusalem he ignores her authority, saying, Whist ye not that I have been about my Father's bust ness !" At the wedding fenat in Cana of Galilee he ad

"Whist ye not that I have been about my Father's business?" At the wedding feast in Cana of Galilee he addressed her as "woman"—hot "mother"—and asks, "What have I to do with thee?" At another time when He is told that his mother and some of the disciples are without, He inquires, "Who is my mother!" On the cross He said, "Woman, behold thy son," If He had intended to lift her into a position commanding homage how easy to have done it by saying, "Mother, behold thy son." But no-"woman," For all this there was no harsiness. He made it piain that He oved his existence here to the portal of a woman's nature.

The carllest pletures of Mary are those of a Syrian woman. A little later and she is represented with a child in her arms. At a still later period she is represented sitting by the side of the Saviour and wearing a crown; and fhailly she is placed above as an intercessor for those who fear the wrath of the Son. No wonder we have come to hardly mention her name. Yet she is a beautful character as a disciple. We can necture to ourselves that duil-eyed wonder of those who peered outlously into the manger. But Mary has no wonder; she says nothing, but simply ponders over the mysteries connected with her life in her heart. She is content to wait until they are unfolded, and a light should illume all the past.

Could there he a more appropriate lesson! There is no one here whose life is not fringed around with mysteries. Everyining is an inscrutable mystery. But let us keep these things and ponder them in our hearts. That Jewish mother, with her longings to see her son accomplish something for her race, to refetablish the Kingdom of the Jews, came to see he we much more divine He was as the Saviour of the world. The appointed devotions, the sacraments, are inscrutable mysteries. It is not possible for as to understand them all, But let us, like Mary, pouder them in our hearts, and but let us, like Mary, pouder them in our hearts until grace shall illuminate all, and all things shall become intelligible to us.

ance. You will then be complying with the spirit of the they turn their children away while their powers are Church. forming and their tastes are being created. try to look at this picture of a home as Christ saw it. An eternal household of love was what he saw. God knows the preciousness of an unbroken home. There was a time before sin entered Heaven and the angels rebelled. There was one in Eden no trial, no sorrow, no death. The love of God is free to all. Those who receive it are received into his home.

home.

The value of an unbroken home is not sufficiently thought of. We think too little of separations. Talk about religion in some families and a chasm is opened between husband and wife. There are other families who look forward to an unbroken home hereafter in Heaven. We dream of Heaven. This earth is to be our Heaven and the Saviour is to lead us.

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NEVADA. TUESDAY, Jas. 6, 11:20 a. in
WISCONSIN. TLESDAY, Jas. 7, 5:30 a. in
WYOMING. TUESDAY, Feb. 5, 16:30 a. in
WYOMING. TUESDAY, Feb. 5, 16:30 a. in
WYOMING. TUESDAY, Feb. 10, 5 s. in
WYOMING. TUESDAY, Feb. 1

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From San Francisco to Japan and Chica.
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These steamers are uniform in size and unsurpassed in ap-hitments. The Saloon staterooms, Smoking and Bath-cius are placed amidships, where the toles and nestric sta-istical, affording a degree of comfort hitnerso unattainable least feil, affording a degree of comfort hitherto unattsinable at sea.

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These steamers carry neither cattle, sheep ner pigs.

For instruction of plans and other informatics apply at the Company's Offices. No. 37 Broadway, New York or 140 Walnut-st. Philadelphia.

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# Droposals.

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PROPOSALS FOR IMPROVING HARBOR OF BRUNSWICK, GEORGIA.

U. S. ENGINEER'S OFFICE,

U. S. ENGINEER'S OFFICE,

SEALED PROPOSALS, in duplicate, addressed to the undersigned, will be received at this office until 12 of clock noon, on the 17th day of January, 1880, at which time and place they will be opened to the presence of bidders, for constructing 1,000 to 1.500 lines! feet of Crib Jetty, and divideding 40,000 to 30,000 cubic yards of material, in the Harbor of Brunswick, Georgia.

Specifications, instructions to bidders, and blaurs for proposits, may be obtained at this office or from Mr. S. L. Fremont, Ansient Engineer, Seysmah, Georgia.

Q. A. Gillin Ora, Lleutensant Colones of Engineers.

DROPOSALS for SUBSISTENCE STORES.

PROPOSALS for SUBSISTENCE STORES, OFFICE OF PUBLISHED AND DEFOT COX. OF SUB., U.S. A., Army Building, cor. Greene and Houston size.

PROPOSALS in duplicate, in scaled envelopes, marked "Proposals for Subsistence Stores," and addressed to the undersigned, will be received subject to the usual conditions, as the office, until 10 o'clock a. in., on Wednessay, January 7, 1880, at which time and place they will be opcosed in the precise of bidders for the immediate delivery at the Subsistence Stores for the immediate delivery at the Subsistence Stores of the Control of the Control of the Subsistence Stores of the Control of the Contr

right is reserved to reject any or all bids.

PROPOSALS for WAGON and AMBULANCE HARNESS.

OFFICE OF DEFOR QUARTERMASTER.

OFFICE OF DEFOR QUARTERMASTER.

SEALED PROPOSALS, in triplicate, subject to the usual conditions, will be received at this office until 14 o clock at poon on January 24. 1880, at which time and place they will be opened in the oresence of bidders, for turnishing and delivering at this depot Seventy-live (14) sets sky unite United States Army Wagon Harness complete, and one Hundred (100) sets four-male Ambulance Harness conStates Army Wagon Harness complete, and one Hundred (100) sets four-male Ambulance Harness conEddors will state in what quantity they will make deliveties and how soon complete delivery of the whole quantity.

The Harness will be subjected to a right inspection before acceptance, and all found not up to the standard contractors expense within ten days after notice of such rejection. Proposals for a less number than the whole required will be received.

The Government reserves the right to reject any or all proposals. A ptelerence will be given to articles of domestio production.

Blank proposals and printed specifications, as well as any further information, will be furnished on application to talls office.

Blank proposals and printed specifications, as well as any further information, will be furnished on application to talls office.

OFFICE: No. 21 Water st., Brooklyn, Dec. 23, 1879.

SEALED PROPOSALS will be received by the Strustees of the New York and Brooklyn Bunder.

The Trustees of the New York and Brooklyn Bridge at their office, No. 21 Water st., Brooklyn, Unit 12 m. of MONDAY JANUARY 12, 1890, for the manufacture and delivery of about 1,120,009 feet (board measure) of WHITE OAK.

Specifications may be had upon application at the office of the Trustees.

W. A. ROEBLING, Chief Engineer.

OAK. Specifications may be had upon application at the office of the Trustees. W. A. ROEBLING, Chief Engineer.

# Co Whom it Man Concern

WANTED.—Information of the heirs of Captain James SMITH, deceased; a Norwegian by birth; who came from Christ ensen to Laverpool and New-York City between 1840 and 1840; was married in New-York to an Irish woman, and came to California in a mail steamer in 1849, leaving a wife and two sons who, it living, may hear of something to their advantage by addressing with proofs of their identity.

Administrator of the estate of James Smith, deceased, Administrator of the estate of James Smith, deceased,

ISAAC BELL, AUGUST BELMONT, PERRY BELMONT,

WARD COOPER, AEL CORSE, COSTER

COSTER.
CUTTING, M.,
CWM. CUTTING,
NRY COSTER,
L BINSMORE.
DORSHEIMER,
DOUGLAS.

Amnsements.

A CADEMY OF MUSIC A MASKED BALL.
To be given the 5TH of JANUARY, 1880, under the anaplees
of the Stockholders of the Academy of Music and the follow

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HERMAN B. LE BOY, SPECTELISTS. POLICE REGULATIONS. Doors will be opened at 10 p. m. Carriages conveying com any to the Academy of Music Macket Hall at the Academy

of Music,

JANUARY 5TH 1880
will arrive from the north, through living place, at the main entrance, and pass out by way of 19th st. an 40.49s.
On departing, centemen will take the 19th carrier at the door. Rates as follows for first-class coaches, only allowed in line after induction: ine after mane tion:

\$2 for one or two passengers to any point south of 59th-st.

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\$6 cents for each additional passenger.

North of 59th-st, each additional value shall be charged for at a rate not be exceed 50 cents por mile.

Drivers will hand their cards to each possenger. It is particularly requested that any overcharge be recorded to THE COMMITTEE.

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FIRST LIFE GUARDS AT BRIGHTON. Cast filled by the members of the American Comic Opera-company. The strongest operatic organization before the public. EVENINGS 8 o'clock. WEDNESDAY and SATURDAY MATINEES at 2 o'clock.

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PONCA INDIANS.
Free public meeting in behalf of above tribe. The present indian policy of the Government discussed. Addresses by T.
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Course Tickels freserved only 92. On one at Schulertha.
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Due notice will be given of the regriduction of OLD HEADS AND YOUNG HEARTS

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